¶ In the name of the Father/of the Sonne/and of the holy Ghoste. Amen.

☞ The pater noster in Englyshe.

OVr father that art in heuen halowed be thy name. Thy kyngdome come to vs. Thy wyl be fulfylled in erth as it is in heuen. Our dayly bred geue vs this daye. Forgeue vs our trespalles euen as we forgeue them that trespas vs. And lead vs nat into temptacion. But deliuer vs from yuel. Amen.

Hayle Mary full of grace/the lorde is with the/blessed be thou among women/and blessed be the frute of thy wombe Jesus. Amen.

I Beleue in god/the father almyghty maker of heuen and erth. And into Jesu Christ his onely sone our lorde. Conceyued of the holy ghost/and borne of the virgyne Mary. He suffred passion vnder Pons Pylate/crucified/deed/and buried. He descended to hell/the thyrde day he rose agayne from deth to lyfe. He Ascended to heuē/there he sitteth on yᵉ ryght hande of god the father almyghty. From thens he shal come to iudge both the quycke and the deed. I byleue in the holy ghoste.

Lords Prayer
76

+

b 53 99 32

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The holy churche/ the cõmunyon of sayn-
tes/ the forgeuenes of synnes. The ry-
syng of flesshe. And euerlastyng lyfe.
Amen.

All maner of men and women shulde
stedfastly beleue in one almyghty god
lyuynge/ that is our mercyfull father/ the
which is in hym selfe without begynnyng
and without endyng/ that in. vi. dayes for
soth made heuen and erthe/ the see and all
that was within them. And also in our
lord and our sauiour/ and in the holy goost.
forthwith/ without beleue there may no
man please god ne be saued. If it be your
wyll for to wytte/ to lerne/ & for to knowe
whiche be the. xii. artycles of the crede by
the olde lawe and also by the newe/ I
shall teache you with a good
wyl as wel as I can:
And who so euer
wyl teache
me a
better/ I wyll meke ly lerne it.
And thus it begynneth.

If

☞ The Creede by the olde lawe and by the newe.



It is writte in the boke of Geneſis the fyrſt chapitre. Moyſes the great Prophete ſayth fyrſt that god made heuen and erth/ the ſee & all that is in them. It is written in the boke of Hieremie the prophete the.liii.chapitre. Call me onely father that made the erthe & ſayntes. Peter the prince of the Apoſtles ſaythe / I beleue in one god the father almyghty maker of heuen and of erth of the ſee and all that is in them. It is wrytten in the ſauter boke/ſpal.ii.that the prophet Dauid in the perſone of the godhed/by Ieſu Chriſte goddes ſone ſayth: Thou arte me ſone to day I bygat the. Saynt Andrew the apoſtle/the brother of Pet ſayth I beleue in Jeſu Chriſt goddes ſone/onely our lorde. It is writte in the boke of Eſay the prophete the.vii.chapitre. Lo a mayde ſhall conceyue and bere a ſone. And alſo it is written in Eſay the prophete the .xx. chapitre. A chylde is borne to vs. Saynt James the apoſtle the more the brother of Johan the Euangeliſt ſayth. I beleue in Jeſu Chriſt goddes ſone only that was conceyued of the holy ghoſte and borne of the virgine mayde Mary. It is written in the boke of zacharie the pphete the.xii.

chapitre. Beholde al men to me/ whom they nayle and crucifie. It is writtē in the boke of Daniel the prophete: Swythly after. vi. wekes & two/ Christ shalbe borne. Saynt Johan the Euangelist and apostle sayth. I beleue that Jesu Christe goddes sone suffred passion vnder Ponce Pylate/ and was nayled vpon the crosse in his māhede/ deed and buried. It is writtē in the boke of Sophonias the prophete. Awayte and abyde me, in the day of my Resurrection comyng. It is writtē in the boke of Hieremie the prophet the. xiii. chapitre: The thyrde day the Lyon wyll ryse out of his dennc/a pray to hethen mē that he is arysen. Saynt Thomas of ynde the Apostle sayth: I beleue that Jesus Christe goddes sone of heuen in his spirit went and alyghted into hell & in the thyrde day toke his body: and he dyd ryse agayne in his manheed fro deth to lyfe. It is writtē in the boke of Amos the prophete the whiche made in heuen his vperlyng & his seat. James the Apostle the lesse sayth I beleue that Jesus Christe goddes sone ascended vp into heuē/ & there he sitteth on the right hande of god the fader almyghty It is writtē in the boke of Johel the prophete the. iii. chap. Aryse ye all men & go ye into the vale of Josephat, for there I shal syt and iudge all men about. It is writtē i the boke of Hieremie the prophet the xxviii. chapitre: I am iudge and witnesse

sayth

sayth the lorde. Philipe the apostle sayth I beleue that Jesus Christe goddes sonne shall come fro the trone there as he sytteth in heuen on the ryght hande of god the father almyghty at the day of dome to iudge the quycke & deed / that is to saye the good and the cupl euery one after his owne workes. It is written in the boke of Ezechiel the.xxxvi.chap. I shal set my spirite in the myddel of you. It is writtē in the boke of Johel the pphetē the.iii.cha. I shal poure of my spirite vpon al flesche. Saynt Bartolomew the apostle sayth: I beleue in the holy ghoste. It is writtē i the boke of Eccle. Jesus Sidzah sone sayth: Gather you into the house of lernyng / for he sayth / a lyttel therin I haue trauayled/but I haue founde moche reste. Matthew the Apostle sayth: I beleue in holy churche / & as holy churche beleued / that is for to vnderstāde as all holy angels and archangels that be in heuen beleue/and as all ryghtfull & holy patriarkes and prophetes beleue/ and as holy ryghtful & holy apostles & disciples of our lorde Jesu Christ beleue/& as al ryght full holy men and women / that haue ben from the begynnyng of the ryghtful Abell Adames sone vnto this day/& be now ryght ful & holy/& as al other mē & womē yᵗ shall be rightfull & holy fro this day vnto the day of dome & that al these be chosē & ordeyned to lyfe that euer shal last:& as this churche

that may nat erre beleuyth. Thus I vnder
stande that Mathew beleuyd/and meaneth
the beleue of holy churche. It is written
in the boke of Michee the pphete the.vii.
chapitre. God shall go vndo all our wyc-
kednes/ and throwe away all our synnes.
Symonde Jelous the Apostle sayth. I be-
leue that god wyll forgyue vs all our syn-
nes. It is written in the boke of Daniel
the prophete the.xii. chapitre. In that ty-
me all the people shalbe saued the whiche
be founde in the boke of lyfe. And many of
these that slepe in pouder of the erthe they
shall awake/some into lyfe that euer shall
laste/and some into reprofe/ that they shal
alway se. It is written in the boke of
Ezechiel the prophete. The hande of god
cam vpon me into a felde that was full of
deed bones/and there were ful many/ vpō
the face of the feeld / et they were wondre
dyye. And our lorde led me in cōpas roūde
about: than our lorde sayd to me. Thou
mānes son trowest nat whether these deed
bones shall euer be alyue/ or euer haue lyfe
and lyue. And yet eftsone our lorde sayd to
me. Thou mannes sone prophecie to these
deed bones/: I sayd to them: ye dryy bones
hear the worde of god. This sayth god
to you / ye dryy bones I shall gyue to you
a spirite / and I shall sache veynes vpon
you/and I shall make flesche waxe on you/
and I shal stretche on you a skynne/and ye

shall

shall lyue/ ye shal knowe that I am your lorde god. And than I prophecied to these deed bones ryght as god comaũded to me. And there was made a great eth mouyng of my prophecyeng. And I saw howe euery bone wente to other/ and euery one to his owne ioynt. And there were vaynes tached on them/ & there wexed flesh on them/ and skynnes straught on them/ and he sayd to me. Thou mannes sone prophecie to the foure wyndes of heuen/ & bryng into them spirites. And I prophecied ryght as god cõmaũded to me/ and they had lyfe/ and stode on theyr feet and that was so great a multytude of people/ that no man myght nombre it. And sone after this tyme I shal lead my people out of theyr burials sayeth our lorde. It is written in the boke of Job/ in the laste day I shal aryse: and i me flesh I shall se god my sauiour. Judas the apostle sayth/ I beleue that I shall in my flesche: aryse from deth to lyfe. It is written in the booke of Tobie/ that lyfe we abyde that god shal gyue to al them that neuer chaunged theyr beleue from hym. Swynt Matthew the Apostle sayth. I beleue that after this lyfe/ we shall haue the lyfe that euer shall laste. Amen. It is written in the boke of Elay the prophete/ the.lxviii. chapitre/ the ioye and the bleste/ the lyfe and the reste/ the peace & the wele. Helth and the lyuyng of lyfe that there is

in the lyfe of heuē after this life: there may no herte thynke it / ne no tonge tell / ne no eye se it / ne no eare heare it / the bleſſe of the lyfe that god hathe ordeyned to all men & women that wyl beleue onely on hym and kepe his comaundementes here in this bodely lyfe. It is written in the boke of Genetis the.xv.chapitre / that Abraham beleuyd god, and it was accounted to hym for ryghtwyſnes. It is writtē in the goſpel of Matthew the.ix.chapit / that Chriſte ſayd to a man: beleue / and thy ſynnes ben forgyuen the. It is written in the goſpell of Matthew in the xvii.chapit / that Chriſte ſayd to his diſciples: If ye had as moch beleue as a corne of Muſtarde ſeed ye myght ſay to this mountayne that he ſhuld aryſe and paſſe out of his place / & he ſhuld paſſe / for there is nothyng vnpoſſible for to do to them that beleue. It is written in the goſpell of Matthew that Chriſte ſayd to his diſciples after your beleue, ſo be it done to you. It is writtē in the epiſtle of James the apoſtle / ryght as the body without ſpirit is deed: ryght ſo beleue without good workes is deed agaynſt god. It is writtē in the epiſtle of Paule to the Romayns: i.cha. The ryghtful man after his beleue, leueth. It is writtē in the piſtle of Paule to the Ebrewes.xi.chapit: without beleue it is vnpoſſible to pleaſe god. It is written in the goſpel of Marke the.xi.chapitre

howe Chriſte ſayth: If ye may beleue: all thynge is poſſible for to w to them that beleue. This that ye haue herde is the ſhewyng of the grounde/of the matter/and of the reaſon: and of the meanyng/ and ſomwhat of the declaracion of the xii. artycles of our Crede/that is our beleue/ and thus in this wyſe it endeth without more.

¶ Neuertheles yf any man can fynde in this Crede any errour or hereſie e grounde hym in holy writ: I wyll meekely reuoke it and lerne to beleue better.

¶ Here begynneth the prologe vpon the x. commaundemētes of god, the whiche be declared by the holy ghoſte that ſpeketh in the prophetes of Chriſte.

OUr lorde Jeſu Chriſte very god and man ſayth / all that ſayth to me lorde lorde, ſhall nat entre into the kyngdome of heuen: but he that doth the wyl of my father that is in heuen: he ſhall entre into the kyngdome of heuen. And Chriſte ſayth/ye be my frēdes if ye do tho thynges

that I commaunde to you. And Chriſte ſayth: He that hath me comaundementes and kepeth them: he it is that loueth me. And the lozde god ſayth: Bleſſed be they that here goddes wozde and kepe it. And Dauid ſayth: Bleſſed be they that ſerche goddes witnelſynges / and ſeketh out god in al his heete. Alſo Dauid ſayth to the cõtrarie people / they be accurſed that bowe away from the comaundementes of god. Increpaſti ſuperbos, maledicti qui declinant a mandatis tuis. Thou blameſt the pzoude / they be accurſed that bowe awaye from thy comaundementes. And Paule ſayth he is curſed that loueth nat our lozd Jeſu Chriſte. And Chriſte ſayth: If any man loue me / he ſhall kepe me wozde / and he that loueth nat me kepeth nat my wozdes. God ſayth by ſalomon: The pzayer of hym is curſed the which turneth away his ear that he hear nat the lawe of god. And Paule ſayth: He that knoweth nat goddes lawe / ſhalbe vnkowen of Chriſte at the day of dome foz his true ſeruaunt. Chriſte ſayth the wozdes whiche I haue ſpoken to you be ſpirite of lyfe. And Peter ſayd to Chriſte: Lozde to whome ſhall we go foz thou haſt wozdes of euerlaſtyng lyfe. And Chriſte ſayth: I am the waye / truthe / and lyfe. And therfoze buſie we vs to entre in the way of Chriſte and of his pphetes. And therfoze the wyſe man ſayth

in the

in the persone of holy wryt. They that declare me shall haue euerlastyng lyfe. And Dauid sayth: Lorde the declaryng of thy wordes lyghteneth/and gyueth vnderstandyng to meke men. And the prophete Daniel sayth: They that teache many men to ryghtfulnes shall shyne as the firmament. And sythin men doyng bodely almes shall be saued as Christe sayth in the gospell/ Moche more they shalbe in hygh degre of blysse that gyueth charitably the great almes of goddes worde declaryng it ryghtfully to christen people/& syth it is so great almes to gyue the worde of god to the people declared ryghtly: what shalbe to them that receyued charitably: it shalbe to you ioy without ende. Therfore we owe moch to trauayle nyght and day aboute the text of holy wryt the whiche god cõmaunded to be taught of to all the worlde. And sythin Jesu Christ very god and mã taught this holy gospel with his owne mouthe & kept it in his lyuyng/and kepyng in halowyng and confirmyng therof he shedde his precyous blode/and gaue it written to foure holy men that is Mattheu/Marke/Luke/& Johan/the whiche lefte it written here on erth to be knowen and taught to the people/wherby they may come to the blysse of heuẽ:where is euer more day & neuer more nyght/in the whiche reygneth one lord with holy thousandes into worldes of worldes. Amen.

Here

Here begynneth the .x. comaundementes of god the whiche be written in Exodi the .xx. chapitre/ that eche man shulde kepe and knowe if they wyll be saued and come to the bylle of beleue.

The lorde god spake al these wordes: I am the lorde thy god that led thy out of the lande of Egipt: and brought the out of the house of thraldome/ thou shall nat haue strauge goddes before me. thou shalt nat make to the a grauen thynge/ neyther any lykenes of any thyng that is in heuen aboue/ nether in erth beneth/ nether of the that be i waters vnder the erth/ thou shalt nat loue them/ ne worshipe them. For I am thy lorde thy god a Zelours louer/ I vi syte the wyckednes of fathers in sones vn to the thyrde : fourth generacion of them that hate me: and I do mercy vnto thousandes of kynredes of them that loue me/ and kepe my comaundementes. Here thou art taught and comaūded of thy lord god/ that thou shalt haue none other god but one: that is our lorde god of heue/ and hym thou shalt loue and worshipe with al thy herte/ and with al thy soule/ and with all thy myade/ and with al thy strength/ y

thy

thy neyghboure as thy sele.

¶ I dere frendes to you moste beloued of god / where god defended ymages to be made in this lyste comaũdemẽt and in many other places moze both in the olde lawe and in the newe. Foz in the olde law god defended that any ymage shulde be made amonge the Jewes/ the same god is newe with the same comaundemẽtes/and so the people shulde nat set theyr wyll ne loue vpon that thynge whiche god hath defended / and if they set theyr truste and hope in any suche ymage / they withdrawe theyr loue from god / and forsaken hym: and so they erre agaynst god/and becometh buxum to maughmettes/thus is this comaundemẽt broken. Lorde lyth no man loueth his god: but after that he knoweth hym/lythe knowyng mesuryth loue: howe inwardly shulde we trauayle for to knowe our god & flee all erroures that fall in his knowyng. And therfore sayth Paule/that if the iues had knowen they hadde neuer done on the crosse Jesus Christe the kynge of glozye. And this is the cause why the chyldren of the olde lawe were defended for to worshype god in ymages / and therfore was it that god was shewed to Moises I a bush/ for that we shulde knowe by reason that thynges that ben vnsencible: passeth in goodnes thynges that ben sencyble / as

Holy

Helpe that we may nat ſe / paſſeth felynge thynges/and lyke that we may nat fele/paſ ſeth felynge bodyes / ſo god that we maye nat ſe paſſeth worldly thynges. But for we knowe him lytel/therfore we loue him leſſe. And by our beleue we ſhulde knowe hym and loue hym. For we aughte to be= leue that he is the beſt thyng that may be/ the wyſeſt thyng and the moſte iuſte: that any man may thynke on/ and ſo he is euer more without any begynnyng / and with= out any endyng/knowyng all thynges / he may nat forget ne nought may eſcape him But euer more he ordeyneth all thynges that is good/and ſo ſyth he hath power to knowe hym ſelf:and euen after his power is gendred his connyng. And of theſe two thynges cometh reſte in hym ſelfe / and ſo he muſte nedes be thre thynges and al one god. Power that is fyrſt the father of he= uen. Knowyng or wyſdome:that is the ſe conde perſone. The thyrde perſone is good wyll:that we call the holy ghoſte/ & of this holy Trinite cometh all kynde creatures. And as this holy Trinite may fayle in no fredc:ſo he may nat fayle in no kyne mea= ſure. But ſythin theſe wordes be farre frō bodely witte:men ſhulde be ware to kepe them ſomwhat from bodely thynges/ bete ly to kepe them ryghtly: and this is ſom= what the reaſon of the fyrſt comaūdemēt.

H Dere god / ſyth ſo bryght an Angell

that

that was in heuen in that glorious heyng/ thorow couetyse of pryde/and of bicbynge the comaundement of god / that he wolde not worshype the ymage of god/the which god hath comaunded to the Angels in heuen to worshype / and for he wolde nat do this comaudement of god, god smote hym downe into the depest place of darkenes & furthyst from god / and so euer more to be in hell without an ende,and as a man that leyth wode vpon a fyer,the more he leyth, the geater is the heat therof/so the mo soules that goeth to hell the more is the peyn. And so our forfather Adam and Eue his wyfe whiche god had spoused to gyther in paradyse,thorow which Angell of darkenes they were deceyued by eatynge of the Apple which god comaded that they shulde nat eate/& thus this serpent deceyued them Than god sent his aungell with a swerde pliant,and droue them out of paradyce for they had broken the comaundemet of god. And as holy writ witnesseth in the boke of Exodi the.xxv.chapi. God spake to Moyses/that he shulde make two Cherubyns / aungels of pure gold/and that the one aungell shuld stande on the one syde of the arke of god/& that another aungell shuld stande on that other syde of the Arke of god/ and they lokyng vylage to vylage vpon the.x. comaundementes that were in the Arke of god / and with theyr wynges they shado-

wed

wed the Arke of god. But these aungels were nat set there for to be worshipped neither offred to/ ne prayed to / but by thē for to haue mynde of god that is in heuen/and on his aungels that be there with hym. And therfore these aūgels names were called Cherubyns. For there is an ordre of aungels that is in heuē that be called Cherubyns/ they stande in the vertue of wyt and of wyldome/and therfore the thyldren of Israel what tyme they sawe these Cherubyns of gold, they shulde cast vp theyr yies toward heuen to god/that shuld sende his aungels to them to teache wyt & wyldome. And also whan the chyldren of Israel were harde bysette in batayle with theyr enemyes/ they shulde cast vp theyr yien to heuen/ & pray to god that he wolde sende downe his aungels for to help them for to fyght in batayle agaynst theyr enemies/and god sent often tymes his angels downe from heuen for to help them. Also it is wytten in the fourth bolke of Kynges the.xix.chapitre/that Ezecherie the kynge was harde bylet with his enemyes/ & than god sent downe his aungels and slewe of his enemies of the kynges mē of Assyrien/ and hundred and foure score thoulande. Also it is wytten in the bolke of Isaie the prophete the.xxxvii. chapitre that god sēt downe his aungels by nyght/and slewe as many of the same kynges men of Assyrien.

And

And thus these aungels stode for to bryng the chyldren of Israel to mynde almyghty god that is in heuen that god shulde sende downe his aungels for to teche them wytte and wysdoome/and also for to defende them agaynst theyr enemyes in batayle. But these aungels shulde nat be worshipped ne offred/ne prayed to: but for to bryngе them to mynde that they shulde praye god that is in heuen to sende them helpe of his aungels/ and thus here by it semeth well that chrysten men maye haue a crucifixe in the churche for to bryngе men in mynde of the passion of our lorde Jesu Chryste that dyed for vs at Jerusalem on the mount of Caluary: but the crosse shulde nat be made for to be worshipped ne prayed to: but onely for to bryngе men in mynde of the passion that Chryste suffred for them. And it is writtē in the boke of Numeri the.xvi.cha. The chyldren of Israel were dwellyng in deserte and there they brake the comaundementes of god/ and than god sent fyry Edders amonge them/and so this fyry edders stonge them and dyd them moche woo: for they had broken the comaundementes of god/and than the chyldren of Israel cryed god mercy/ & thā Moyses prayed for them to god/and than god bad Moyses that he shulde make an eddre of brasse and set it an hyghe on a stake: and all the people loked theron and beheld it: and they were hole

of all the fyry Edders stynging / and that god destroyed & dyd away all the fyry Edders. But this Edder of Brasse was nat set there to be worshipped ne prayed to/ ne ther offred to: but i mynde of two thynges. One was what tyme the people shulde se the Edder of brasse: they shuld haue mynde on goddes goodnes/ & prayse hym & thanke hym that he had healed them of the fyry edders stynging. The seconde was/ what tyme that the people loked vpon the edder of brasse they shulde take good hyde and by ware and kepe thē selfe that they brake no more goddes comaundementes lest the fyry edders shulde come agayne and styng them. And thus the edder stode for these two thilles: but nat for to be worshipped / ne prayed to/ ne offred to. But .iiii. hudred yere after that Moyses was deed through slouth & foly of prestes yᵗ they taught nat the people the lawe of god / as they aught to do what eche edder of brasse bytokened all the people worshipped eche edder & consyd therto. And as it is writtē in the .iiii. boke of kynges the .xviii. chapitre that Ezechie the good kynge syth that the prestes & al people worshipped eche edder of brasse and cesed therto/ & therfore he toke downe eche edder of brasse & alto brake it/ and god allowed him & gaue the kyng great thanke therfore. But herby ye may wel wit/ that if god wolde nat haue eche edder of brasse

worshipped

worshipped: for than god wolde nat haue lowed me could the kyng so moche thanke for to haue broke it a wone/for this eddre of braste figured the body of Christe that was done on the crosse. And herby me semeth well that christen men myght make them or portraie to them a crucifixe/or els they might make them or portraie to them an ymage of our lorde Christ as he suffred his passion/or els as he was done on the crosse/for to bringe them to mynde of his passion and the deth of Christe: but nat to be worshipped neyther prayed to/ne offred to/but for to haue the better beleue/and loue of our lorde Jesu Christe that suffred passion for vs and deth. For the fyrst wod that euer cam to the chyldren of Israel after that they were comen out of Egipte/was for the worshippyng of an ymage. As it is writen in Exodi/the.xxxii.chap. the whyle that Moyses was in the mountayne of Synai for to haue the.x. comaundementes the whiche god wrote in two tables of stone: and the whiche that Moyses was there for to haue them: the chyldre of Israel made them a calfe of golde and worshipped it/& therfore there were slayne of them.xxiii.thousande. And god hym selfe sayth i the same chapitre. This people hathe synned in the greatest synne/for to worshippe any ymage made with mannes handes.

Therfore me semeth that euery man & wo
man shulde kepe them: that they worshipe
no maner of ymage/for the dred of god.
And it is written in the boke of Numeri
the chyldren of Israel worshipped an yma
ge that hyght Belfagor/and therfore there
were slayne of them.xxiiii.thoulande.
And it is written in the thyrde boke of kyn
ges there were among the chyldre of Isra
el foure hundred and fyfty cuyl prestes and
fals prophetes/the whiche worshipped an
ymage that hight Baal/& also they taught
the people for to worshipe it: and therfore
god closed heuen aboue/that in thre yere &
vi. monethes cam no reygne downe/vnto
the tyme that Elye the true prophete and
the people with hym/had slayne foure hū-
dred and fyfty prestes and fals prophetes:
and destroyed the ymage that hyght Baal
and than on the same daye god gaue them
reygne ynough/that their grasse growed/
and their trees bore fruytes. Also it is
writte in the boke of Daniel the.xiiii.cha.
In Babylon were seuēty prestes/and they
worshipped an ymage that hyght Beel/&
also they taught the kynge and the people
for to worshyppe hym/and they sayd that
the ymage wold both eate and drinke/and
they made euery day the kynge and the peo
ple to worshippe it/and offre to it a great
quantity of bread and of wyne and flesshe/
and they had a pryuey wey vnder the aul-

ter: and

ter/and stale it away by nyght/et eat it the
selfe/and thus they begyled the kynge and
the people many yeres vnto the tyme that
Daniel cam into Babylon/ and than on a
day the kynge toke Daniel with hym and
went vnto the temple for to worshipe Beel
he fel downe and worshipped it/ and Da-
niel stode and loughe/and the kyng sayd to
Daniel/why laughest thou/? Daniel sayd
what is this that ye worshipe/? the kynge
sayd it is my god. And Daniel sayd naye/
and thā the kynge sayd/thou knowest nat
what meate he eateth euery day/ and Da-
niel sayd/forsoth he eateth neuer meat: for
it is an ymage made with mannes hande/
and it is clay within and brasse without.
And than the kynge sayd to the prestes.
But ye tell me who eateth al this meate: ye
shalbe deed/than the prestes sayd to the
kyng. Let let this nyght before Beel: as
moche meate as there was wont to be/? if
Beel eateth nat: to morowe wyl we suffre
death/ and if he eateth all to nyght: to mo
rowe let slee Daniel/that lyeth falsshely a-
gaynst Beel/ and the kyng sayd to Daniel
what sayest thou to these wordes: and Da
niel sayd I graunt well/ and thā the kyng
made to leye on the aulter/as moche meat
as there was wonte to be/and than whan
the prestes were gone out: Daniel toke a
cyne and syfted the paument of the temple
full of asshes/ and than the kynge and Da

niel went out of the temple/and locked the
doꝛes and ſealed faſt the lockes and thꝰ af
terwarde the pꝛeſtes and theyꝛ wyues and
alſo theyꝛ chyldꝛē went into the temple by
nyght by the waye that they hadde vnder
the aulter/and they ate and bare away the
meate euery deel / and on the mozowe the
kynge and Daniel cam into the tẽple/and
there they ſawe many ſteppes of men and
of women and of chyldꝛē/and they ſayd to
the pꝛeſtes / what ſteppes be theſe/ ꝛ than
Daniel ſhewed the kynge that the pꝛeſtes
had a wey vnder the aulter/ ꝛ thꝰ the kyng
dyd ſlee the pꝛeſtes ꝛ theyꝛ wyues ꝛ theyꝛ
chyldꝛē euerychone/ꝛ deſtroyed Bel ꝛ eke
the tẽple/ꝛ foꝛ this cauſe Daniel was put
into a pytte of Lions/ꝛ god kept hym that
the Lions dyd hi no harme/ꝛ bꝛought hym
ſaucly out agayn of the pyt. And alſo moꝛ
thyſtful frendes it is wꝛitten in the boke of
Deute. iiii. chap. where Moſes taught the
people of Iſrael and ſaid: kepe betely youꝛ
ſoules/foꝛ ye ſaw no moꝛe of ſimilitude/ in
that day that god ſpake to you i the mount
of Synai/ tho the myddel of the fyer : leaſt
ye ſhulde haue ben decepued therin. For
to haue made you any maner of ymagerie
ymage of any man oꝛ woman oꝛ any yma
ge of any beeſt that is i erth aboue / oꝛ any
ymage of any fowles that fleeth vnder he
uen /

uen/or for to make any ymage of any crepyng creatures that meueth in erth eyther to make you any ymage of the fyshes that moue in waters vnder the erth/eyther to lefte vp youre yen to heuen there to se the sunne and the mone and all the sterres of heuen/and if ye worshippe any of these creatures eyther loue them: ye ben in errour deceyued. For our lorde god hath made all these creatures in seruage to all men that ben vnder heuen. Dere frendes this that ye haue herde/is the letter the whiche the holy ghoste hathe spoken by his prophetes/that the letter sayth that it is errour and deceyt to worshippe any creature that euer god made: than me semeth that it is moche more errour to worshippe any ymage that a man maketh. And it it written in the boke of Deutronomii the xvii. chapitre. Cursed be that man that maketh hym any graue ymage of any wodden thynge/for it is an abhominacion to god the werke of his hande. Also it is written in the boke of Jeremie the prophete/all the goddes that made nat heuen and erthe: they shulde be destroyed from the erthe and from all that is vnder the heuen. Also it is written by the prophete Dauid in the saulter boke. Confounded ben all those that worshippen any grauen

swerynge is no vertue: but a deedly synne.
¶ This that ye haue herde is the shewyng of the grounde/ and of the reason/ and of the meanyng/ and sumdel of the declaracion/ and of the seconde comaundement of god: and thus it endeth without any more.

¶ Here begynneth the .iii. comaundement of god/ and the thyrde it is of the fyrste table and sayth thus.

Thou shalt haue mynde to halowe thyn holydaye. vi. dayes thou shalt worke and do thyn owne workes/ for loothe the. vii. day is the restyng day of thy lorde god/ thou shalt nat do in that day seruile worke/ ne thy sone ne thy doughter/ ne thy seruauntes/ ne thy hademayde/ ne thy worke beeste/ ne thy straunger that dwelleth i thy house. For in vi. dayes god made heuen and erth/ the see/ and al that is i them/ and in the. vii. daye ceased of his workes and rested. And therfore he blessed the sabboth and halowed it. The sabboth is as moche to saye, as reste. It is written in the boke of Exodi. vi. dayes thou shalt worke/ and the. vii. day thou shalt reste/ that thou may refreshe thy selfe and thy children and thy seruauntes and thy worke beestes.

Also

Also ye is writtē in Exode the xxxi. chapitre. God spake to Moyses & sayd syche to the chyldren of Israell and seye vnto them. Loke that ye kepe myn holy-day: for it is the signe betwen me and you and in the hynredes of you/that ye knowe that I am lorde/that halowyth you/kepe my sabath/forsoth loke that it be holy to you/who euer defoule hym/on deth shall he dye/who euer dothe any worke in hym his soule shall perysshe from the myddel of the people. Sixe dayes ye shal do your worke/in the seuenth daye/is the holy-daye/that is reste and also holy to god. All that done worke on this daye/on deth they shall dye. The chyldren of Israell if they kepe my Sabath/and halowe they it in theyr hynredes. It is the couenaunt euerlastynge betwene me and the chyldren of Israell/a signe without ende. Forsothe in vi. dayes god made heuen and erthe the see and all that is in them/and in seuenth daye he rested of his worke. Also it is writtē in the boke of Exode the xxxv. Chapitre/all the people of the chyldren of Israell were gathered to gyther/and Moyses sayde to tha/these thynges that god comaunded to be done. vi. dayes ye shall do your worke/the seuenthe daye shalbe to you reste and holynes to God/who so euer that dothe any maner of worke in that same dayes he

shall

Malbe klayne / ye shall brenne no fyre this
daye in al your dwellyng places: in the day
of the Saboth / that is to say the resting day
Also it is written in the boke of Numeri:
whā the chyldre of Israel were in deserte /
they founde a man that gathered wode on
the holy day: they brought hym to Moy-
ses and Aaron / and to all the multytude of
the people / and they wyste nat what to do
with hym / but put hym into pryson. And
god sayd to Moyses / this mā on deth shal
dye / and they led hym forth without the ta
bernacle and stoned hym to dethe / and the
sentence was fulfylled as god commaunded
And it is written in the boke of Exodi:
God reyned manna to the chyldren of Is-
rael / and they were boden that they shuld
gather twyse moze on the .vi. daye for the
vii. day / and that euery man holde hym in
his house / in the Saboth: no nat out three
of. And it is written in the boke of Leui
tici the xxv. chapitre. God bad the chyldre
of Israel / that in the .vi. yere that they
shuld tyle theyr erthe / and kyt theyr vynes:
and in the vii. yere they shuld let theyr erth
reste / and neyther ear ne sowe: ne kyt theyr
vynes / & that ye say what shal we eat in
the vii. yere / & that we eat nat / ne sow nat
ne kyt nat our vynes: than I shal gyue my
blessyng on your fruytes / the .vi. yere / and
ye shall lyue therby the .vii. & the viii. yere
yet shal ye sowe and ear / and gather your

fruytes

fruytes agaynst the nynthe yere. This that ye haue herde is the shewynge of the grounde/and of the fyrste/and of the meanynge/and somwhat of the declaracyon of the thyrde comaundement of god/ and the thyrde it is of the fyrste table/ and thus in this wyse it endeth without more.

Here begynneth the fourth comaundement of god and the fyrste it is of the seconde table.

WOrshipe thy father and thy mother/ that thou be of longe lyfe vpon erth that thy lorde god wyll gyue to the. It is writte i the boke of Exodi. xix. who euer sreyketh his fadre or his mother or curseth them: on deth he shall dye. Also it is written in the boke of Leuitici/ thou shalt nat open ne shewe the fylthe of thy father and mother: for it is thyne owne shame. Also it is written in the boke of Leuitici God spake to Moyses sayinge. Speke to all the company of the chyldren of Israel: and say to them/ that eche one of them drede his father and his mother. Also it is written in Leuitici the .xx. chapitre. who euer curseth his father or his mother on deth he shall dye. Also it is written in Deutro. cap. v worshipe thy father and thy mother as thy lorde god hath comaunded to the: that thou may lyue longe tyme/ and well shalbe to the: in the lande that thy

lorde

lorde god shall gyue to the into possession. Also it is written in the boke of prouerbes of Salamon the. vi. chapi. My sone kepe you the comaundement of thy father/ and leue you nat vndone the bidding of thy mother/ bynde you them in thyn herte bufely. Also it is written in the boke of prouerbes the. x. chapitre. A wyse chylde ioyeth of his father and a folysshe chylde is the sorowfulnes of his mother. Also it is written in the boke of prouerbes the. ix. chapitre. who euer tourmenteth his father or his mother/ he is vnhappy/ & worthy to haue shame. Also it is written in the boke of prouerbes. who euer cursseth his father or his mother his lyght shalbe quenched in the myddel of darkenes. Also it is written in the boke of prouerbes. xxiii. chapitre. Here thou thy father that begat the/ & dispise nat thy mother in her age. Also it is writen in the boke of prouerbes the. xxviii. chapitre. who euer taketh awaye ought from his father or of his mothers goodes/ and sayth it is no synne: he is partyner of manslaughter. Also it is writen in the prouerbes of Salamon. The man that lacketh wysedom/ he loyeth of his father. Also it is writte in the boke of the prouerbes the. xxx. chapitre. The generatio that curseth the father/ and bleseth nat his mother/ this vanyshe semeth hym selfe clene/ and neuer the latter he is nat wayshen of

his

hys fylthynes. Also it is wrytten in the boke of prouerbes the.xxx. chapitre / who euer scorneth the father and despiseth the byrth of his mother: the rauenes of the mounteyns shall delue hym / and the byrdes of Egipt shal eat hym. Also it is wrytten in Ecclesiastici the iudgement of your father/hear ye my welbeloued sones: thus do that ye be saued. God worshippeth the father in sones / and the iudgement of the mother he shall sette into sonnes. Also it is wrytten in the same chapitre. Ryght as a man treasoureth hym: ryght so he is that worshippeth his mother / who euer worshippeth his father he shalbe ioyed in his chyldren. And who euer worshippeth his father; he shall lyue a longe lyfe/ and who euer mysthereth his father he coldeth his mother and noyeth her. He that dredeth god: worshippeth his father: his mother / as it were to lordes he shall serue to her that gendred hym and brought hym forth / in werke/in dede in worde and in all mchenes / worshippe thy father that there maye come vpon the the blessynge of god / the blessynge of hym that in the laste daye: shall dwell. The blessynge of thy father stableth the house of the chyldren: Forsothe the cursynge of the mother tourneth vp so downe the foundementes.

Se loye you nat in stryfe of thy father: for
loth it is to the no loye/but confusion.
For lothe the loye of a man is of the wor-
shipe of his father: and they shalbe with-
out worshipe that worshipped nat his fa-
ther. Wone sulteyne the elderdom of thy
father: and folowe hym nat in his yfe/ If
he lacke wytte: suffre hym and delpyse hym
nat in thy vertue. For lothe the almes of
thy father shall nat be forgetteyng: for the
gylt of thy mother shalbe restored to the
goodnes and into the ryghtwylnes it shal
be iuuged to the/ in the day of tribulation
he shall thynke on the. Ryght as in a clere
daye whan the frolte dowyth and the yse
melteth away: ryght so the synnes shalbe
losed fro the. Of howe yuell name is he
that forsaketh his father: and he is accur-
sed of god the whiche angreth his mother.
Also it is wrytte in Eccle. the. viii. chapitre.
The worshipe of thy father and the sorow
of thy mother forgette thou nat: bythynke
the that thou haddes nat ben but thorow
hym/ and yelde thou to them as they haue
done to the. Also it is wrytte in the boke of
Tobie ca. iiii. thou shalt haue thy mother i
worshipe al the dayes of thy yfe and thou
shalt haue myynde what peryll she had for
the in her wombe. Also it is wrytten in
Deutronomii the. xxvii. chap. God sayd to
Moyses. Cursed be that man that wor-
shipped nat his father and his mother.

This that ye haue herde in the shewyng of the grounde/and of the skyll/ of the meanyng/and sumdel of the declaracion of the comaundement of god / and the fyrste it is of the seconde table/ and thus here in this wyse it endeth without any more.

Thou shalt nat slee. It is wrytten in the golpel of Johan. The dyuel hath ben a manslear fro the begynnyng. This is the letter/for fyrste he slewe him selfe with synne: and all the aungels that consented to hym/also he slewe Idã and Eue by his fals doctrine. Also it is wrytte in the boke of Genelis the fourth chapt. howe Caym slewe Abel/and God said to Caym/where is Abel thy brother/and Caym said to god was I made keper of my brother/and god sayd to Caym/is the voyce of the blode of Abel thy brother crieth on me fro the erth/ for the erth hath opened his mouthe / and swalowed the blode of thy brother which thou hast shed with thyn hãdes. And ther fore cursed be thou aboue the erth/ whan thou worchest in the erth: it shall nat gyue his fruyte. This is the letter/herby ye may wel wytte ye manslears & spillers of blode that ye ben accursed of god / and that the blode crieth euer to god / veniaunce vpon you. Also it is wrytten in Genelis the .ix. chapitre/ God sayd to Noye/Loke ye spyl no mannes blode: forwho euer spylleth mãnes blode shalbe spilled. Also it is wryt

ten in the boke of Exodi the firste chapi. The kynge of Egipte comaunded that al the chyldren of Israel: shulde be cast into the water and drenched/ for that slaughter that he slewe thus the chyldren & drenched them without any gylt/he was drenched afterwarde hym selfe and al his oste within the reed see. Also it is writtē in Exodi the. xxi. chapi. who euer smyteth a mā and wolde slee hym: on deth he shal dye. Also it is written in Deuterono. If a mā slee an other nat hym willynge/ as if there stode thre men at the wode & hewen downe trees/and that one mannes axe fell downe out of the helme/and smote his neighbour to the deth: that man shalbe holden vngylty. For it was nat his wyl for to haue smyten hym. And therfore there were thre certeyne townes ordeyned for to flee to that theyr lyues might be saued fro the kyne of that man that was deed/ and he shulde be there i saue garde tyl it were declared that it was agaynst his wyll for to haue slayne hym. But who euer by hate and by awayt sleeth his neyghbour/ & sleeth to one of the se townes byfore sayd/ ye shall take hi out agayne and slee hym / and haue no mercy on hym/and taketh away gylty blode fro you: & wel shalbe to you. Also it is written in the boke of Numeri. xxxv. who euer spilleth any innocētes blod: he may none other wyse be clensed therof: but by spillynge of

his

his owne blode. Also it is wrytte in the gos pel of Mayth. Peter drewe out his swerde & smote of a mans eere that hyght Malcus: & Christe heled it agayne & sayd to Peter put vp thy swerde agayn into thy shede for who euer wyl slee with swerde: with a swerde he shalbe slayne. Also it is written in Sayntes. Ne wyl ye nat hyde no deth in the errour of your lyfe ne seke no spillyng of blode in the workes of your handes. For why god made neuer deth/nor hath no ioy in lesyng any of them that lyue. Also it is wrytte in Exodi.xxi.chap. who euer sleeth his neyghbour by ordinaūce or by awayt: take ye hym away from myn aulter & slee hym. Also it is wrytte in the.ii.boke of kinges / howe Joab slewe Abner the sone of Ner the prince of Israel of the knyghthode in gyle & in deceyt. Also it is written in the ii.boke of kynges/how Joab slewe Amasie the sone of Jethar the prince of the knyghthod of Juda in gyle & deceit. It is writ ten in the.iii.boke of kynges / how Salamon sat i iugemēt: & bad Bonani/ Joiades son that he shuld slee Joab/ & ioab herde of this & fled into the tabernacle of god/ & caught the corners of the aulter i his hādes/ & bonany bad hi come out/ & he sayd he wold nat come out/and the kyng bad bonany he shuld go in & slee hym there: & he dyd as the kyng bad hi. By this text it semeth to me that what man slewe any man by awayte

vz by decept/that there ſhuld no ſayntuary ſaue him/this ſemeth to me right: ſaue bet ter iudgement. Alſo it is wzitten in the Apocalips the.xiii.chapi/ who euer ſleeth with ſwerde: with ſwerde he muſt be ſlayn Alſo it is wzittē i the Apocalips ſaynt Jo han the Euangeliſt herde an Aungell ſaye lozde god thou art ryghtfull that art and were/ and ſhalt come / thou ſhalt gyue thē blode to dzynke that ſpyll the blode of thy ſeruauntes. Alſo it is wzitten in the fyzſt piſtle of Johan the.iii.chapitre/ who euer hateth his bzother in his herte: he is a mā ſlicer. This that ye haue herde/is the the wynge of the grounde/and of the ſkyl/and of the reaſō/and of the meanyng/ and ſom what of the declaracion of the.v.comaun dement of god/and the ſeconde it is forſoth of the ſeconde table / and thus here it en deth in this wyſe without moze.

Here begynneth the.vi.comaundement of god/and the thyzde it is forſoth of the ſe conde Table.

Thou ſhalt do no lecherie. It is wzit ten in the boke of Geneſis/that Dy na Jacobs doughter wēt foz to ſe ſtraūge women play / and there cam a man that hyght Sichem: caught her & dyd lecherie with her/& foz that lecherie Sichem was ſlayne and his father and al the men of the towne that they were in,& the towne was bzent. Alſo it is wzitten in the boke of Nu

mer

ment the.xxv.chapitre/the chyldren of Israel dyden lecherie with the doughters of Moab/and there cam a man that hyght symnees and sawe a man and a woman lye to gyther in lecherie: and he toke his swerde & thruste them both thorowe out theyr bodies into the erthe/& god could hym moche thanke therfore / and ordeyned hī therfore euer to be in name and i worshipe and his chyldrē after him. Also it is writtē in Deutronomii/that if a man lye by a mayde in towne/who euer may fynde them take thē and lede them to the yate of the towne and stone them to deth/ for the myght haue cryed in the towne after helpe and wolde nat. Also if a man meete with a damsel vnwed dyd i the felde and lyeth by her: he shal dye the damsel she shall go free/ for though she had cryed: she myght haue none helpe. Also it is written in Deuteronomii the .xxviii. chapitē Cursed be he that lyeth by his wyues mother/ also cursed be he that lyeth by his syster, the doughter of his father. Also it is written in the.iiii.boke of kynges/ lecherie accombred Salamon and made hym worshipe fals goddes. Also it is written in the boke of Ozee the prophete / the spirite of letcherie disdayneth you. Also it is written in Judicum/ Sampson was begyled & slayne with letcherie. And it is written in Judicum / there was a man and he had a wyfe and he brought her thrōughe a cytie

that hyght Gabaon: the mē of the towne toke her and laye by her: tyll that she was deed/for this letherie there were slayne an hondred thousand mē/and the towne was brent/and slayne al that were therin. Also it is written in the golspell of Mattheu. who so beholdeth a woman by entēt to couēyt to do letcherie with her: he hath now done letcherie with her in his herte. Also it is written in the boke of puerbes the xxix. chapi. who euer norysheth letcherie he shal lese his heritage therin. Also it is written in the boke of Joob: Joob sayth. I haue couenaūt with myn eyen: that I shuld nat thynke on a virgine. Also it is written in Judicum the. viii. chapitre. That Jedion and the chyldren of Israel whan they had discomfited Madian: they had of spoylyng moche golde/and many rythe precious stones and therwith they made them an Ephot and therin they had so great a delyte: that it is was called a great letcherie/ and it fell to Jedion to a great mylchiefe and to all the kynred of hym/ Ephot is as moche to saye: as a preeste chelible. Also it is written in the boke of Tobie/ the fourthe chapitre. There was a woman that hyght Sare: and she was wedded to seuen men/and there was a fyuel reynyng in the contre that heyght Almodeus: and euer he barste theyr neckes in the fyrste

wyght / or euer that they delyted with her. For they dyd wedde her more for the luste of her body / than they dyd for any maner cause of matrimonye. Also it is writte in the boke of Tobie the syxte chapitre. There cam an Jungell that hyght Raphael to yonge Tobie: and sayd to hym that he shulde wedde the same Sare / and than yonge Tobie sayd to hym / I haue herde saye that the dyuell hathe power ouer al those that wedde her, And Raphael sayd to hym I shall tell you ouer what men the dyuell hath power. Ouer all suche men, that do wedde theyr wyfes by entēt to fulfyl theyr owne fleshely luste and delyte/and nat by the entent of Matrimonie / for to do and fulfyll the wyll of god / but to suche theyr owne luste and pleasure of the flesshe as it were hors and mules that haue none vnderstandynge. Ouer all suche the dyuel hathe power. Also it is writtē in the boke of Sapiens the fourthe chapitre. Lo howe sayre they ben the chaste kynredes with clerenes: for the memoryall of the is without deth byfore god.

¶ This that ye haue herde: is the shewynge of the grounde / and of the skyle / and of the reason / and somdell also of the declaration of the syxte comaundement of god / and the thyrde it is forsoth of the.ii.

table/and thus here it endeth without any more.

¶ Here begynneth the ſeuenth comaundement of god, and the.iiii.it is of the ſecõde table.

Thou ſhalt do no thefte. It is wrytte in Exodi/ who euer ſteleth a mã and ſelleth hym: he ſhalbe condempned gylty a ſlayne. Alſo it is wrytte in Exodi/ the.xxii. chapi. who euer ſteleth a ſhepe or an oxe/ & ſleeth it or ſelleth: he ſhall reſtore agayne v. oxen for one oxe/and foure ſhepe for one ſhepe. If that a theſe breke an houſe and vndermyne it/if the theſe be ſõde: and he ſmytte hym with a wõde that he is deed therby: the ſmytter ſhal nat be gylty of mã ſlaughter. If he do ſmytte hym thus after the ſunne eryſyng he hath done manſlaughter and he ſhalbe gylty and ſlayne. Alſo it is wrytten in Deuteronomii the.v. chapi. Thou ſhalt nat ſtele. Alſo it is wrytten in the goſpel of Johan/ howe Chriſte ſayth/ who euer cometh nat into the ſhepefolde by the doze/but goeth in by an otherwere/ he is both a nyght theſe and a day theſe. For a theſe cometh for nothyng elles: but for to ſtele/ſlee/and leeſe. Alſo it is wrytte in the boke of Ozee the prophete the.iiii. chapitre: There is no truthe in the erthe/ no mercy/no knowyng of god in erthe: but curſyng and lyeng and manſlaughter and theftes and ſpouſebreche. Alſo it is wrytten in

ten i the boke of Iesue. what tyme Iosue cam into Jerico all the oost went aboute the cytie. vi. dayes and bare the the arke of god/and the. vii. day the walles fel downe and god bad Iosue that euery man shulde go into the house that was agaynste his heed and slee man / woman/chylde & beste/ but take none of the goodes. But there was a man of the kynrede of Juda that hyght Macor/and he stall a precious cloth and a cercle of golde and hyd it / and there was an other cytie fast by that hyght Hay and Iosue and his oost went thether to de strope the towne/ and the mē of the towne came out on them / and slewe of them. xxx. men/and the other fledde. And than Iosue and the elder people of the chyldren of Israel fel to grounde: & leyden duste on theyr heddes/and dyd as he god why theyr ennemies: had ouercome them. And god sayd one of you hath stolē agaynst my byddyng And therfore I shal neuer stonde with you tyl that ye haue slayne him that stal the same thynge/and than they sought out Macor of the kynred of Juda / and they tolde him and his wyfe and his chyldrē and his beestes and stoned them to deth / and tolde the cloth & al the good that he had & brent it/and than they went to Hay: and wanne the towne anon/this is the letter: and therfore ye muste be ware that ye stele ryghte nought: lest god wold do vēgeance on you

as he dyd on Nacon. Also it is written in Leuitici/the.xviii.chapi. How god spake to Moyses and sayd. Speyche to al the co-pany of the chyldren of Israel: and say to them that they be no thyefe. Also it is writ ten in Exodi the.xxii. If a theefe be fouden that he stele/he shall pay the double agayn e if he may nat he shalbe solde for to pay yᵗ he hath stolen. Also it is writtē in the boke of zacharie the prophete/zacharie seyth a a bocke flyeng in the eyer/that was.xx.cu-bitus of length and ten of brede./ & he axed the aungell of god what it myght be:& the aungell sayd to hym/it is the curse of god that goeth to all theefes houses that for swere them by the name of god/therfor be ye ware that ye stele nat/ ne forswere you nat by the name of god: leste the curse of god come on you. This that ye haue herde to the shewyng of the grounde/ and of the skyll/and of the reason/& of the meanyng/ and somdell of the declaracion of the.vii. comaundemēt of god/and the fourth it is of the seconde table/ and thus here in this wyse it endeth without more.

Here begynneth the.viii.comaundemēt of god/and the.v.it is of the.ii.table.

Thou shalt nat speake fals witnes a-gaynst thy nyghbour. It is written in Eccle.the.xi.chapi. Lyeng men shall nat be in mynde of god. And it is writtē in the

golpell of Johan/Chriſte ſayth that the de
uel is a lyer: and father of lyers. This is
the letter and herby it ſemeth to me that
al maner men and women that lyeth be dy
uels ſones & doughters. Alſo it is written
in the boke of Sapiens / the mouthe that
lyeth ſleeth the ſoule. Alſo it is written in
Deutrono. If there ſtande a fals witnes
agaynſt a mā accuſyng hym of wickednes
they ſhall ſtande before ouer lorde in the
ſyght of prieſtes/and of the iuges that ben
in thoſe dayes / that they beſely ſeke the
ſothe of the ſentence / and as ſone as they
fynde hym that ſpake fals witnes agaynſt
his brother: they ſhall do to hym the ſame
payne that he thought to do to his brother
and taketh away wickednes fro you/haue
no mercy on hym/ but lyfe for lyfe / eye for
eye/toth for toth/hande for hande/fote for
fote/thou ſhalt yelde/this is the letter. Her
by it ſemeth to me that god hath ordeyned
to euery man the ſame payne that he wold
do to his neyghbores. Alſo it is written in
the boke of Daniel the prophete the .xii.
chapi. how .ii. prieſtes bare fals witnes a-
gainſt Suſanna a woman: and god ſaued
her and ordeyned the ſame payne to them
that they ordeyned to her. And it is writte
in Exodi the .xxiii. chapitre, God ſayd to
Moyſes / thou ſhalt nat take the voyce of
a lyerne put forthe thy hande for to ſwere
falſly for a wicked mā. It is writte in the
thyrde

chirde boke of kynges the.xxii.chapitre. God axed who shulde begyle kinge Achab and the dyuel said / I wyll / and god axed wherin/and the dyuel said I wyll be a spi rite of lyeng i his fals prophetes mouthes and so he begyled the kynge in the fals pro phetes mouthes. Also it is written in the boke of propherbes the.xix.chapitre, Fals witnesse shall nat be vnpontshed: & he that speaketh lesynge: shall nat scape mischiefe he that hateth lesynge: kepeth his soule well. Also it is writtē in the prouerbes the xxi.chapitre/ who euer gathereth tresours with a lyeng tonge he is vayne/ydell / and puel. Also it is writtē in the prouerbes the xxi.chapitre/I fals witnesse shalbe losse. Also it is writtē in the prouerbes the.xxix. chapitre. The prince that wolde gladly hear lyeng wordes, hath al his officers wic ked men. Also it is writtē in the prouerbes the wyseman prayed god aboue: that he shulde hynge vanite and lyenge tonges farre away fro him. Also it is writtē i eccl. iiii. Ne take thou nat to do against thy wil: ne against thy soule lye thou nat. Also it is written in Eccle. Loue thou nat lyeng against thy brother/ nor against thy frende do the same. Ne wyll thou nat lye no ma- ner of lyenge for the busines therof is nat good. It is writtē i the sauter boke. Thou mannes sonne of harde herte: wherto lo- uest thou vanite and speakest lesynge. Also

it is

it is wrytten in Eccle.the.xv.chapitre. Lyeng men haue no remembraunce of god. Also it is wrytten in the boke of Hieremie the ꝓphete the.xx.chapitre. Hieremie sayd to Fassor the prieste, thou Fassor: all that dwelleth in thyne hous shalbe taken prisoners to Babilon: there thou shalt dye thou and all thy frendes to the which thou hast prophecied a lesynge. Also it is wrytten i the boke of Hieremie the prophete/ the.v.chapitre. There ben wonders and marueyles made on the erth for they prophecie lesynge: and the prestes bete theyr handes to gether my people why loue ye suche thynges. Also it is wrytten in the first epistle of Johan. He that sayth that he knoweth god/ and kepeth nat his comaundementes is a lyar: and the truthe is nat in hym. Also it is wrytten in the first epistle of Johan. He that sayth he loueth god: hateth his brother: is a lyer. Also it is wrytten in the sauter boke. psal.v. Lorde thou hatest al them that loue wickednes/ and thou shalt leese all that speke lesynge.

This that ye haue herd is the shewyng of the grounde and of the skile and of the reason and of the meanyng and somdel of the declaration of the.viii.comaũdement and the.v. it is forsoth of the seconde table/ and thus here in this wyse it endeth without any more.

Here

Here begynneth the.ix. comaundement of god & the.vi. it is forsoth of the seconde table.

Thou shalt nat coueyt thy neybours house. It is writtē in the boke of Isai the prophete/wo be to you that bynden houses to houses and feeldes to feldes and couple them to gyther. Also it is writtē in the boke of Deuteronomii/ thou shalt nat desyre thy neybours house ne his feeldc. Also it is written in Deute. posse thou nat the termes of thy neyghboures: that they haue had byfore the. Also it is written in Deute.xxvii. Cursed be that man that passeth the termes of his neyghbourrs. Also it is written in the boke of kynges. There was a kynge of the chyldrē of Israel that hyght Achab/and he dwelled in Samarie/ and there was a mā dwellyng fast by hym that hyght Naboth Israelite. And he had a fayre vyneyarde/ and it stode nyghe the kynges palays: & therfore the kyng wolde fayne haue had it/ and Achab the kynge sayd to Nabaoth Israelite/ gyue my thy vyneyarde:& I shall gyue the a better ther fore:or els almoche syluer as it is worthe/ for it is nyghe my Palayce: and therfore I wolde fayne haue it/ and Naboth sayd it is my fathers heritage and I wolde nat sell it ne chaunge it away. And than the kynge waxed wroth and wente home and

layde

layde hym downe on his bedde and turned his face to the wall and wolde nat eate.
And thā Jesabel the queene cam in: & axed the kynge what hym eyled, and the kynge sayd, I haue spoken with Naboth Jsraelite for to haue his vyneyarde/and he said god forbyde me that I shulde sel away my fathers heritage: or chāge it for any other/ than sayd the queene. Take me the ryng of your fynger and I shall gyue the that vyneyarde/and thā the kynge toke her his ryng / and thā she wrote a letter to a fals Judge that was dwellyng in the towne: and sente it hym and gold therwith. And she wrote two letters to two fals witnesses & sent them gold therwith. And the sentence of these two letters was / that they shulde saye that Naboth had cursed god & the kynge. And the sentence of the Judges lettre: was that he shulde dampne hym to deth / and afterwarde they dyd so in dede/ and they lette stone hym to the deth with stones: and houndes dyd locke his blode. And than they sent worde to Jesabell the quene: and she went & tolde it to the kyng and bad hym be mery and eate fast & drynk for Naboths deed/and than the kynge arose anone and made hym mery: and toke the vyneyarde to hym into possession / and Elias the prophete was dwellyng i a mout faste by/that men called Carmele/ & the aūgel of god cam to hym & sayd/ Elias go to

kynge

kynge Achab/ and ſaye to hym theſe wor-
des/thus ſayth almyghty god to the kyng
Achab/ thou haſt let ſlee Naboth to haue
his vynyarde:and hondes haue ſocked his
blode/and thus ſayth god to the. If thou
dye in towne / houndes ſhall eate the. If
thou dye in the felde: the foules of heuen
ſhall eate the:and there ſhall neuer none o f
thy kynel pue ſo longe: tyll they be ſo olde
thus to agylte god. And god ſayth by Jeſa
bell/that houndes ſhall eate her/and after
warde the ſentence was fulfylled:ryght as
god ſayd. This is the letter / herby ye may
well take enſample to be ware that ye put
no man from his houſe ne his lande with
wronge:leſte there fal ſuche an yuel to you
as there dyd to kynge Achab and Jeſabell
his queene.

¶ This that ye haue herde is the ſhewing
of the grounde and of the ſkyll and of the
reaſon and of the meanyng and ſomdel of
the declaracion of the.ix.comaundemēt of
god:and the.vi.it is of the ſeconde table:
thus here in this wyſe it endeth without
any more.

¶ Here begynneth the tenth comaunde-
ment of god/and the.vii.it is of the ſecōde
table.

THou ſhalt nat deſyre the wyfe of thy
neyghboure/ ne his man ſeruaunt/ne
his woman ſeruaūt/ne his oxe/ne his aſſe/
ne any thynge that is his. It is wrytten in
the

the boke of Deuteronomii the.xxii. chapi.
If a man lye by an other mans wyfe: both
shalbe deed/ and taketh away the yuel fro
you. And it is wrytten in the puerbes the
vi. chapitre/ whether a man may hyd fyer
in his bolome: and brenne nat his clothes/
or to go on hote coles and brenne nat his
feete/ the same wyse whan a man goeth to
his neybours wyfe/ he is nat clene whā he
touched her. who that is a spouse breker
for the delyte of hir herte: he begyleth hym
selfe and deceiueth his owne soule. Shame
me and vylonie he gathereth to hym selfe:
and the repreefe of hym shall nat be done a-
way. For the enuye that he hathe to lye by
his neyghboures wyfe / nor god wyll nat
spare hym in the day of vengaunce. Also it
is wrytten in the boke of Sapiens the.viii.
chapitre / the sones that ben begotten in
spousebreche shalbe brought to shorte ende
and the sedes of the wicked men shalbe de-
fouled / and thoughe they haue longe lyfe
at nought they shalbe accounted: and the
last ende of their lyfe: shalbe without wor-
shipe/ though they be gylty: they shal haue
no hope/ in the day of knowyng: they shal
haue no spyeche. Also it is wrytten in the se-
conde boke of kynges the.xi. chapitre. On
a daye Dauid walked on a sole chambre:
and he sawe a woman walsche her legges
at the well/ and the woman was wonder
fayre/ and he sent for to wyte what womā

it was. And it was tolde to hi that it was Berſabe Uries wyfe: and thā Dauid ſent after her. And whan ſhe was come to hym he lay by her / and ſhe conceiued a chylde by hym / and thā Dauid ſent to Joab that was with his oost i the felde: and bad hym ſende Uzie Ether to Dauid / and Joab ſēt Urie Ether to Dauid / and Dauid axed Urie how Joab dyd: & howe it was with his oost & bad Urie go home to his houſe and make hym mery with his wyfe / than Urye went forth and leyde hym to ſlepe before the kynges gates / and on the morowe it was ſayd dauid: y^t Uzie wold nat go into his houſe; than Dauid ſayd to Urie / abyde here all day and to nyght: and I ſhall ſende the forthe to morowe / and on the morowe Dauid wrote a letter and ſent it by Urie to Joab and the letter ſayd. Take Urie and ſet hi ther that is ſtrēgeſt fyght that he may be ſlayne / and whan Dauid herde tell that Urie was deed: he toke Berſabe to wyfe. Alſo it is written in the. ii. boke of kynges the. xii. chapitre. God ſent Nathan the prophete to Dauid. Tell to me a iugement of .ii. men: that dwelled in one towne / the one was a ryche man / & the other was a poze man / the ryche man had oxen and many ſhepe with al / and the poze man had no moze good but one ſhepe / and than came the ſtraunge man to the ryche

man

mannes houſe/and he wolde nat take nowe of his owne ſhepe to make hym a feeſt ther with: but he toke of the poze mannes ſhepe foz to make a feeſt therwith / and Dauid was wzoth agaynſt that man and ſayd. By the lyuyng god he is the ſone of death that dyd ſo and he ſhall paye .iiii. ſhepe and nat be ſpared/than ſayd Nathan the pzophete to Dauid/thou art that man/& thus ſayeth the lozde god of Iſrael/I anoynted the kynge on my people: I kept the fro the handes of Saul/and I gaue the the houſe of thy lozde: and yf al this had ben to lyttel I wolde haue gyuen the moche moze/ther foze why diſpyſeſt thou the wozde of god/ and doſte this yuel in his ſyght/ thou haſt let ſlee Urie of Ether and taken his wyfe to the/and therfoze manſlaughter ſhal nat go from thy houſe withouten ende. It is wzitten in the ſeconde boke of kynges the xiii. chapitre. Now I ſhall tell you what wo and ſozowe Dauid had foz his ſpouſe bzeche/the ſone that Berſabee had conceyued: was deed therfoze. Alſo Nanian his ſone lay by Thamar his ſyſter / and therfoze Abſalon his other ſone ſlewe Nanā and Abſalō toke Dauid his fathers kyngdome and wente into Jeruſalem and laye by ten wyfes of his father & defouled them in the ſyght of al the people/& this ſozowe

that ye haue herde: hadde Dauid for his ſpouſebreche and moche more/and therfor be ye ware that ye do no ſpouſebreche leſte to you befall a wozſe thynge therfore.

¶ This that ye haue here nowe herd is the ſhewyng of the grounde/& of the ſkyll/ and of the reaſon / and alſo of the meanyng/and ſumdeel of the declaratiō of the x. comamndement of god: and the. vii. it is forſoth of the ſeconde table and thus here in this wyſe it endeth without any more.

¶ Here begynneth the charge of the. x. comaundementes of god/and who that wyll come to the bleſſe of heuen muſte knowe & kepe theſe. x. comaundementes of god. For theſe comaundemētes of god ben the hygh waye to heuen: it is the hygh way that Ieſus Chriſte went hym ſelfe: and taught it to his Apoſtles and he that goeth beſydes this waye: goeth nat the way to heu̅/ but the way to euerlaſtyng deth. And nat as Dauid ſayd/ forde I haue runne the waye of thy comaundementes / and as the boke witneſſeth in this charge of theſe comaundementes that ſuen here and thus it begynneth.

For Salamon sayth. Drede god and kepe his comaundementes: for that erthe man is made to/they ben our charter of the heritage of heuen: for Baruch the prophete sayth. Hear thou Israel the comaundementes of lyfe/this is the comaundemētes of god and his lawe that is withouten ende/all that holde it shal come to lyfe and they that forsake it: shal go into deth without ende/these comaundemētes be the kynges hygh way to heuē that Dauid speketh of/and sayth. Lorde I haue runne the way of thy comaundemētes. Also Christe sayd to a man that axed hym the way to heuen: If thou wyl entre into lyfe: kepe ye the comaundementes/for as Salamō sayth. He that kepeth the comaundementes of god/kepeth his owne soule/for it is an holsull sacrifice to take hede to the comaundemētes of god/as the wyse man sayth. For all onely he loueth god: that kepeth his comādementes/as Christe sayth. If ye loue me: kepe my comaundementes/and he that kepeth them: he it is that loueth me. And he that loueth nat these promisses: is cursed of god/for Paule sayth. who euer loueth nat our lorde Iesu Christe be he as accursed in the comyng of our lorde Iesu christ. And also Dauid sayth: cursed be they that bowe away from thy comaundementes. But agayne he saythe/blessed be the man that dredeth the lorde: for in his comaun-

dementes he shall wynne full moche/ there-
fore haue thy thoughtes in the promesses
of god and in his comaũdementes be thou
moste bulye as the wyse man byddeth.
Thus it was sayd to Abrahã + to his sede
for the loue of heuenly swetnes and for the
bitternes of helle to his people/therfore be
ye bulye wakynge on theyr helth/for thou
shalt yelde rekenyng to our lorde god: for
all men so get to the / to all whiche ben in
thyn house shewe thou/byd thou/comaũde
thou:coũseyl to them that they kepe them
selfe fro pryde/fro backbytyng / fro fornica-
cion/ eyther letcherie/fro wrathe/ fro swe-
ryng/and fro couetyse which is roote of al
yueles/as sayne Paule sayth/he that hath
nat cure eyther bulynes of his and moste
of his holy eyther of his meyne:hath reny-
ed the sayth of Christe / and also is worse
than an heyden man. And therfore as saint
James writteth in his epistle / eche man
lerne fyrste and do in dede hym selfe / and
after that excyte he and moue he other to
do the same that is to kepe the comaunde-
mentes of god/and no man be negligent to
lerne them:for drede of the sentẽce that god
sayth in his law/yf thou shalt nat hear the
voyce of thy lorde god/that thou kepe and
do in dede his comaũdemẽtes:all these cur
synges shal come on the and take the/thou
shalt be cursed i felde:cursed shal thy berne
be and all thy other relykes / cursed shalbe

the frupte of thy body: and the frupt of thy lond/the dzoues of thyn oxen/& the flockes of thy shepe/curled shalt thou be goyng in and goyng out/ god shall bzynge vpon the honger and blame into al the werkes that thou shalt do: tyll he destroye the swyftly/ for thyne owne wicked fyndynges/ in whi che thou hast forsake hym/god shall bzyng in vpon the pestilences/and he shall smyte the with nedynes/with feuer/with colde/ with heete/with corupte eyer/ and he shall purfue the tyll that thou perysche. And yf thou shalt hear the voyce of thy lozde god that thou kepe and do in dede all his comaundementes / he shall make the hygher than all folkes that dwell on erth / and all thefe blessynges shal come on the and take the: yf thou kepeste his comaundementes thou shalt be blessed in felde/ blessed shalbe the frupt of thy body/and the frupte of thy londe: the fruyte of thy bestes/and the flockes of thy shepe / blessed shalbe thy bernes and all thyne other relykes / blessed shalt thou be goyng in / and goyng out/god shal sende the blessynge on thy scleres/and vpō the werkes of thyne handes / yf thou kepe his comaundemētes of thy lozde god / and goest i his wayes/ al the people of the erth shall se that the name of god is called vpō of the: they shal greatly dzed and fear the/ than oure lozde god shall open heuen his

beste treloure that he gyue reyne to thy lande in his tyme / our lozde shall ozdeyne the in the heed that thou shalte be euer a-boue and neuer vnder if thou kepist his co-maundementes / and that al men and wo-men may haue grace truely to kepe these promeses of god / and there thozowe fles these turlynges / and haue the blessynges. And euer to be aboue in vertues and neuer vnder in synne / and after that to reyne a-boue the blesse euerlastyng with our lozde Jesu Christe and his holy thousandes into wozldes of wozldes. Amen.

Here foloweth the.x. veniaunces of Egipte / foz brekyng of the.x. co-maundementes of god.

Foz brekyng of the fyrste comaunde-ment / god turned al waters of Egipt both freshe and salt into blode. Foz brekyng of the seconde comaundement / god multeplied frogges vpon all the lande of Egipte in houses vpon mennes beddes / & vpon her meates and drynkes saue where the chyldren of Israel were. Foz brekynge of the thyrde comaundement / god turned pouder of the erth to waspes ful greuous-ly styngyng vpon all the lande of Egipte. Foz brekyng of the.iiii. comaũdement god sent of all kynde of flyes / dogge flyes and

other

other. For brekyng of the.v. comaūdemēt/ God sent pestilence vpon theyr beestes. For brekyng of.vi. comaundemēt god sent botches/byles/and bleynes. For brekyng of the.vii. comaundement/god sent thondres haylyng and lyghtnyng that destroyed all the grene fruyt man and beste that was in the houses of Egipte. For brekyng of the viii. comaundement/god sent a great multitude of locustes / that destroyed all the grene fruytes that the lyghtnyng had lefte For brekyng of the.ix. comaundemēt/ god sent palpable thyke derknes that in .iii. dayes no man myght se neyther moue him selfe fro the place that he was in. For brekyng of the.x. comaundement/god slewe al the fyrste gotten both of men and of bestes in all the lande of Egipte.

¶ Here endeth the.vii. deedly synnes.

¶ Pryde/wrath/and enuye/ben synnes of the fende. Couetyse and auarice/ben synnes of the worlde. Glotony slouthe and lecherie/be synnes of the flesshe: and these ben the large wayes to hell / & many passe by them to hell: for they wyll nat bulye the to knowe & kepe goddes comaundemētes.

¶ These ben the.vii. vertues that ben remedies agaynst the.vii. deedly synnes.

If thou haue ben a proude man: leue thy pryde and be nowe meke/for good mekenes is vertue agaynst pryde. If thou haue ben a wrathful man:leue thy wrath, And yf thou haue ben an enuious mā:leue thyn enuie/and be nowe full of charite/for charite is vertue agaynst enuie. If thou haue ben a slouthfull man:leue thy slouth and be nowe busy in good werkes. For holy busynes is vertue agaynst slouthe. If thou haue ben an auarous man and a couetous man:leue thy couetise and be now large in geuyng almes dedes to them that haue nede/for good largenes of almes dedes is vertue agaynst couetise. If thou haue ben a gloton or a dronken man: vse nowe measure and sobernes. For sobernes is vertue agaynst glotony. If thou haue ben a lecherous man: leue thy foule lust of the synne of lecherie/and be now chast, For chastite is vertue agaynst lecherie. And therfore praye to almyghty god for grace to withstande synne: and to vse vertues/and truely to kepe the comaundementes of god/and this is the ryght way to heuen:and the streyght waye that leadeth the holy soules to that glorious ioye. Amen.

¶ Thele ben the .v. bodely wittes.

Hearyng/seyng/smellyng/tastyng/and touchyng. Noyng maketh men soner fall from the comaundementes of god: the

doth

both entryng of the fynde at the.v. wyndo
wes of the foule/as to hearyng a man syn
neth whan he leueth wylfully to hear the
lawe of god/and delyteth hym to hear fa=
bles foly and foule wordes. The seconde/
whan his eye is vnstable beholdyng dy=
uers thynges and lustes: where thorow he
is tempted both to luste and to couetyse.
For who that hath a lyght eye and vnsta=
ble: shall haue a derke soule and a synful.
For sayne Augustyn sayth an vnchast eye
is the messenger of an vnchast mynde.
The thyrde whā he thorowe delycate smel
after his power fulfylleth the luste of his
flesshe. The fourth he synneth in tastynge
whan he thorowe swete taste of meate or
drynke ouer moche fedeth hym selfe/wher
thorowe he is worse disposed to trauayle
to serue god. The fyfte he synneth in tou=
chyng/whan he wylfully of his delyte tou=
chyng the thynge that is defended by gos=
des lawe.

¶ These be the. v. goostly wyttes.

Mynde/Reason/vnderstandyng/ymagi=
nation and wyll. And who that wyll
be saued/he muste chastice his wyttes/and
reule them by reason of goddes lawe and
and kepe the comaundements of god/and
whan a man setteth his herte in his reule
and foloweth in worshyng therafter/ than
the spirite of the holy goost as Isai sayth/

Ou hym

on hym shall reste the spirite of wysdome and of vnderstondyng / the spirite of counseyll and of strengthe / the spirite of kunnyng and of pitie / and the spirite of drede of god shall fulfyll hym.

¶ These ben the. vii. werkes of bodely mercy that enlueth / and as there ben. vii. werkes of bodely mercy there ben. vii. werkes of goostly mercy: and these loueth god more / as he loueth the soule more than the body for it is better. But for bodely workes more knowen to vs than ben goostly werkes: therfore begynne we at these bodely workes for so doth the gospell of Matheu the. xxv. chapitre. Chriſte sayth whan he shal come at the day of dome there shalbe gathered byfore hi al folke / he shall departe them a twynne / as heerdmen do sheep from gotes. Sheep that shalbe saued on his ryght syde / and gotes that shall be dampned: shalbe on his lyfte syde / and than he shal say to these that shalbe saued: come ye my bleſſed father chyldren / and take ye the blyſſe of heuen that was ordeyned to you: byfore the worlde was made / and for bycause of this blyſſe Chriſte telleth by ordre. vi. werkes of mercy wherby they shall haue blyſſe.. I hongred and than ye fedde me in my membres. I thurſted: ye gaue me drynke / and whan I was a geſt ye harborowed me in your houses and made me gladde. I was naked / and ye clothed me: I was

I was lycke and ye dyd vyſed me. I was in pꝛiſon: and ye cam to me. ¶ The. vii. werkes of mercy/ is layd in the boke of Tobie bureyng of deed men that haue nede therto And alſo theſe. vii. werkes mē do to Chꝛiſt whan they do them to his membꝛes: deuoutely in his name. Foꝛ as he hurteth a man that hurteth his lymes. So he doth foꝛa man: that doth foꝛ his lymes.

¶ Theſe ben the. vii. werkes of gooſtly mercy.

Teache thou gladly the good that thou canſte. Counceyll to goodnes al that thou mayſte, Chaſtice with woꝛde/ oꝛ with dede/ oꝛ both/ that men leue theyꝛ lyn. Conſoꝛte them that ſuffre harde thynges: foꝛ the lawe of god. Foꝛgyue wꝛonges done to the: foꝛ the great mede of god. Suffre meekely that god ſēdeth to the: and ſtryue nat with thy neyghboure. Pꝛay and delyze that thy lyuyng accoꝛde with goddes wyll and ſo perſourme in werke/ and ſo wyll thou bothe to frendes and to enemyes that they kepe goddes pꝛomeſſes and ſo to come to heuen foꝛ her true lyuyng.

¶ Theſe ben the. vii. pꝛincipall vertues.

Temperance oꝛ meaſure: that is, meaſure ſo thy ſelfe in eatyng and dꝛynkyng, in ſlepyng/ in wakyng/ in woꝛkyng/ in reſtyng/ in ſpekyng/ in ſtyll beyng/ in clothyng/

thyng/and so forth of all other thynges: to kepe thy body and soule in helth to the plesaunce of god. Prudence or warenes/ that is be wyse and ware in al the dedes doyng and be wyse in fleyng the waye of synne that ledeth to hell and be wyse goyng the waye of vertue that ledeth to heuē. Ryght wylenes/that is be thou right wyse to god and to thyn euen chriſten. Strength / that is be thou goostly stronge in vertues lyuyng. Fayth / that is haue very beleue in god and his lawe/for they ben one. Hope that is haue thou stedfaste hope to goddes mercy yf thou lyuest well and endist in charite. Charite that is loue ergo aboue all thyng loue god: and thy neyghbour as thy selfe.

Here begynneth the .viii. blessynges of our lorde Jesu Christe the whiche is our god.

IEsus seyng the people: went vp vnto an hyll/and whan he was set: his disciples cam to hym/ & he opened his mouthe and taught them and sayd: Blessed be the poore men in spirite: for the kyngdome of heuen is thers. Blessed be the mylde men: for they shall welde the erth. Blessed be they that mourne for they shalbe conforted. Blessed be they that hongreth & thursteth ryghtwylenes: for they shalbe fulfylled. Blessed be the mercyfull men/for they shal gete mercy. Blessed be they that be of clene herte,

herte: for they shall se god. Blessed be the peasible men: for they shalbe called goddes chyldren. Blessed be they that suffre persecution for ryghtwysenes: for the kyngdom of heuen is theres/ye shalbe blessed whā men shall curse you/and do pursue you/ & shall say all yuell agaynst you lyeng for me/ ioy ye and be ye glad/for your mede is plentuous in heuen. For so they haue pursued al so prophetes that were before you.

¶ These ben the .xvi. condicions of charite that saynt Paule teacheth.

If I speke with tonges of men and of angels/and I haue nat charitie: I am made as brasse sownyng or a symbal tynclyng. And if I haue prophecie and knowe al mysteries and al kūnyng. And if I haue all fayth so that I moue hylles fro theyr places: and if I haue nat charitie/ I am nought. And if I departe al my goodes vn to the meates of poze men. And if I betake my body so that I brenne/and I haue nat charite it profyteth to me no thynge. And these .xv. condicions sue hym that is in charitie.

¶ The fyrste is, that he is pacient: in suffryng wronges. The seconde is, he is benigne: that is to do good in soule agaynst yuel yᵗ he hath suffred. The .iii. is/ he hath no enuy to nothyng. The .iiii. is, yᵗ he wo rcth no yuel. The .v. is/ he boasteth nat wᵗ pryde. The

The.vi. is he coueteth no worldly worsh ip
The.vii. is he seketh no propre goodes to
hym selfe/but profyte to Christes church.
The.viii. is/ he is nat wrothe thoughe he
suffre wrong. The.ix. he thynketh nat euel
The.x he ioyeth nat in wickednes. The
xi. he ioyeth with god of trueth that he lo-
ueth. The.xii. is he taketh it mekely what
euer cometh to hym. The.xiii. stondeth in
this/that he that is in charite/ beleuyth of
truthe all that god sayth. The.xiiii. condi-
cion standeth in this poynt/that he hopeth
all thynges that turneth to good to god-
des chyldren. The.xv. is that he susteyneth
with a good wyll al harmes that cometh.
And the last cõdicion that sueth/ this bles-
sed vertue, is that he that is in charite: fal
leth neuer downe / but ieseth for euer in
this worlde and in that other as the loue
of god faileth neuer. And if a man coulde
no more of the lawe of god / but these. xvi.
condicions/and beseyed hym to kepe them /
he myght lyghtly come to heuen / & knowe
who went amys.

¶ These be the. iiii. tokens of saluacion &
by these a man shall knowe if he be of the
nombre that shalbe saued & come to heuen.

Dere frendes / the fyrste is to haue a
pure and quyke deuocio to god. The
seconde is/to haue a very loue to god. The
thyrde is to haue a feruent contricion for
the bytter passion that he suffred for man
and

fynne. The fourth is, to haue continuall
in mynde of Chriſtes bytter paſſiō that he
ſuffred for man/and thus ſayth doctores.

¶ Thefe ben the .v. wonders of ſayne
Auguſtyn/that ſueth.

And ſayne Auguſtyn wondreth on .v.
thynges that be among the people in
this worlde. The fyrſt is/ that any man or
woman dar lyue in ſuche a lyfe for dred of
god: that they wolde nat for nothyng dye
therin. The ſeconde is that they ſet ſo lyt-
tel prys by the ſoule that god bought ſo
dere. The thyrde is/ that any man or wo-
mā wyll lay theyr ſoules to pledge for luſte
and lykyng. The fourth is, that in tyme of
tribulation/they wyll byhote to god more
than they wyll performe in helth. The .v.
is, that what veniaunce and wonder that
god ſendeth among the people they wyll
nat be a knowen that it is for fynne.

All worldly goodes wyll nat be gotte
ne holden of a pore man/but he buſye
hym faſt by many meanes both nyght and
daye to wynne them: ſo theſe holy comaun
dementes of god with vertues that lōgeth
therto/may no mā kepe truely but he gyue
ful purpos and great buſines therto. And
myghtely do away the great heed fynnes /
that ben rekened before: and ſtandyng in a
trewe lyfe ruled by reaſon of goddes lawe.
wenyſt thou to plefe god for to lyue as the
worlde axed: nay/ nay / wite it wel/for the
worlde is contrarie to god/ for god loueth

mekenes: the worlde pryde and rebellion. God wyll haue pacience: the worlde stryfe and wrath. God loueth mercy and charite the worlde enuie and cruelnes. God loueth clennes and chastite: the worlde harlotrie & foul luste. God wyl measure and pouertie: the worlde couetise and auarice. God wyll penance and abstynence: the worlde glotonye and dronkenes. And where is more cōtrarie thā here is shewed/ and vertues and vyces may nat dwell togyther in a mā: no more than lyght and darkenes/ hote & cold and Christe sayth hym selfe: that no man may serue to two contrary lordes/ for that one he muste nedes loue: & that other hate/ and therfore for the loue of our lorde Jesu Christe that bought the so dere with his harde passion and his precious blode/ either for drede of bytter paynes/ either for loue of heuen bidde: forsake and despice thy lyn/ and kepe truely goddes promisses/ be nat a shamed to be scorned of fooles/ and begyn to be a good man: but be fore ashamed before thy cōscience to be prayed and borne vp of the worlde and dwell styll in synne. For saynt Johan sayth if any man loueth this worlde the charite of the father of heuen is nat in hym/ for there is nought in this worlde: but couetise of flesshe/ couetise of eyen and pryde of lyfe/ whiche is nat of the father: but it is of the worlde/ and the worlde shal passe and the couetise of it/ but he that doth the wyl of god dwelleth with

out an

out an ende that is in the loue and seruice of god. Nowe here thou hast before the good and yuel/sour and swete/lyfe & deth/ vertues and vyces/ioy and peyne/therfore praye hertely to god that thou kepe his promisses for his great mercy Amē. And lerneth your lesson at our lorde Jesu Christe: that sayth/ I knowlege to the father lorde of heuen & of erthe/for thou hast hyd these thynges for ware and wyse men: and hast shewed them to lytel chyldrē / father for so it was pleasyng before the/al thynges ben gyuen to me of my father: & no man knewe the father but the sonne/neyther any man knewe the sone, but the father and whom the sone wyll shewe / all ye that trauayle & ben charged come to me: and I shall fulfyl you/take ye my yoke on you / and lerne ye of me/for I am mylde and meke in herte: & ye shall fynde reste to your soules / for my yoke is soft and my charge is lyght. Thus thou muste lerne at Christ to be meke: and ofte reherce his myke passion/and thy synnes that were cause of that payne. And if thou do thus: thou shalt be moued to thinke on his kyndenes/and ofte to forthynke thy vnkyndenes. And by this meane: thou shalt haue grace to withstande the temptacions and so gete euerlastyng lyfe by Jesu christ our lorde. Amen.

¶ Here ensueth foure nedefull thynges to eche man.

Firste that eche man muste heare the wozde of god and his lawe. The seconde is/he muste vnderstande the wozde of god/foz yf he heare the wozde of god preched oz red to hym/and none vnderstādyng therof: it profyteth nat to hym. The thyrde he muste wozke therafter in dede/foz all thoughe he here goddes wozde and vnderstande it/ and doth nat therafter it profyteth nat to hym. The fourth is this to continue in good wozkes vnto the ende of his lyfe. Foz if he doth well foz a tyme: and at the laste turneth agayne to his synne/ all his formere deedes helpeth hym nat to heuen/and therfoze eche man & woman shuld hutely here the wozde of god and lerne it. Foz yf the gospell be hyd oz vnknowen: it is vnknowen of them that shuld perysshe/ therfoze blessed be they that heare goddes wozde in wozkyng therafter and kepe it. Foz the hearers of the wozde of god onely be nat iust before god: but the doers therof shalbe made ryghtwyse/therfoze hearyng/ redyng/prayng/and studyng/with the glorious wozkyng of our lozde Jesu Chriſte that is begynnyng and ende of eche good wozke/the whiche graunte vs to fulfyl foz his holy name. Amen.

Dere frendes/I take the lozde god to witnes that charite is the principall part of holy writ/foz god is charite/ and if any part of holy writ be take away fro vs than a parte of charite is taken from vs.

For sayne Paule sayth, if we kepe charite than we fulfyll al the lawe/god is charite: we may nat speke of holy writte/ne of charitie. And also sayne Paule sayth, if any man knoweth nat holy writ: he shalbe vnknowen/ and if we may nat speke of holy writ: we may nat blesse god/ neyther men/ ne we may nat speke of heuen/ neyther of erthe/ne of hel/nether of any creature that euer god made/for god and holy writ speketh of all these thynges. But as these ryche worldly men speke and blaspheme god and his lawe, perysshe them selfe/ wherfore sayne Paule sayth thus/they that wyll be made ryche fallen into temptacion/ and in to the snare of the dyuel/ and into many full vnprofitable and noyous desires/ whiche drenche men into deth and perdicion or dampnacion.

¶ Dere frendes syth god made man to be heyre of heuen of so glorious and ioyfull a place/howe may any man for drede of this sentence of Paule drawe to them ryches & couetise of the worlde/for the roote of all yuell is couetise sayth Paule. And syth for synne of man/ god wolde nat but that he wolde bye them agayne with his precious blode to that herytage of heuen/ tha what man is that that wolde betraye Christe agayne of mānes soule fro heuen/ it semeth that suche a man thynketh that he wolde put Christe agayne to his passion: and so by this a man may knowe who it is that

letteth

letteth a man fro heuen. For who so letteth a man to knowe and to kepe the commaundementes with all the lawe of god / he it is that letteth a man fro heuen/for be there.x. comaūdemētes we muſt entre into heuen/and therfore Chriſte ſayth / he that cometh nat in by the doze but ſteleth in by a nother way / is a nyght there and a daye there. Alſo Chriſte ſayth/ Matth.xxiii.chapitre/wo to you ſcribes and phariſees and ypocrites that cloſeth the kyngdome of heuen before mē/nether ye entre ne ſuffre mē entryng to entre. And whan Jeſu Chriſte was here in erth he wold nat let the dyuel to ſpeke of holy wzit. Nowe ye dere frendes take hede of this ſētēce of ſaint Paule i.Cor.the.ii.the ſeconde chapitre/ that begynneth thus. Al ſcripture enſpired of god is able to teache/ to repzoue/to thaſtice/to lerne in rightwyſenes that the man of god be parfytly lerned in al good wozkes. Alſo. Chriſte wolde nat let none other ſynners to ſpeke holy wzitte/ but he taught it hymſelfe to al folke good and yuell/and foz we knowe nat good frō yuel but by wyſedom of his lawe that is holy wzit. And therfore Paule ſayth to the Romayns the.xvi.chapitre. Awayte ye them that let the lawe of god and dele ye nat with them. And therfore god curſed in his lawe all tho that bowe away theyr eares from his law that is holy wzit/ and bleſſeth all thē that kepe it luſtily/and ſo as erthly mē deme them to

be ac-

be accused that let the testament of a dead man/ so heuenly mē deme them to be accused that let the testament of Jesu Christe and his testament is the holy gospell that he comaunded to be preached and taught to al creatures/this witnesseth Christ sayeng to the ponge man that axed hym/good mayster what shall I do to haue euerlastyng lyfe/Christe sayd kepe thou the comaundements/therfore by this worde of Christe eche man may come to heuē by the kepyng of these comaundementes / and yf we ben let to knowe and to kepe these comaundemētes that is the lawe of god/ the worle we may serue god. For no man knoweth the wyll of his mayster but by his byddynges/and the seruaunt by his mayster/good and profytable suyng the wyl of god. Thus we ben knowen the seruaūtes of god. Also sayne James sayth the.iiii. chapitre/by ye subiecte to god/withstande ye the dyuell and he shall flee fro you. And Peter the Apostle suer of Christe sayth in his seconde chapitre, For Christe suffred for vs leuyng to you ensample that ye folowe the steppes of him/therfore if any mā letteth these comaundementes with al the lawe of god to be knowē and kept holdeth with the fende agaynst Jesu Christ kynge of glorie/as these great swerers / curlers / and vnchaste men that folowe the luste of the flesshe/couetise of yen/ pryde of lyfe/and they that grudge agaynst the wyll of god.

And

And as Judas the Apostle sayth/these ben
gendchers full of playntes wandrynge by
theyr desires/and so these wrytches know
nat/nor wyll nat knowe the lawe of god,
ne the leest comaundemēt of his lawe. And
to this lawe he ordeyned .iiii. holy men to
wrytte it and to witnesse it and to teache
it as the lawe witnesseth by name that
Mathew the fyrste. Marke is the seconde.
The thyrde is Luke. The fourth is Johā.
These it ben that bear witnessyng of the
lorde god of oostes/these it ben that hathe
wrytte this holy lawe, that is the testamēt
of Ihesse / that is the gospell the whiche
he comaunded to be preached to all creatu
res good and yuell and he that letteth this
testament to be knowen/preached &
taught to the people, holdeth
with the fende/and is cur-
sed of almyghty
God.

Imprynted in Fletestrete
by me Robert
Redman.

Cum priuilegio
Regali.

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